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ABSTRACT

In an effort to provide physical education instruction for handicapped students, Leeward Community College implemented, on a pilot basis, a non-credit course in KI-Aikido, an oriental martial art which combines theory and exercise toward the goal of controlling the body through the power of the mind. The course, offered to both handicapped and non-handicapped students, emphasized four theories: (1) the body can be controlled through the mind such that a quiet inner power can be called upon to perform physical commands without stress or strain; (2) mind and body can be collapsed through inner concentration; (3) a great deal of practice is necessary to maintain this mind/body relationship; and (4) through this concentration and practice, students, within certain physical limitations, can perform greater physical feats than they thought possible. After a year's implementation, it was concluded that the course is indeed appropriate for handicapped students and that the study of KI-Aikido reveals a universality in learning theory which unites the intuitive discoveries of Asian culture with the scientific discoveries of Western culture. Included in the document is an examination of the theory of KI-Aikido and its relationship to western centralist and peripheral educational theories. (JP)

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KI-AIKIDO FOR HANDICAPPED STUDENTS AT
LEEWARD COMMUNITY COLLEGE: THEORY
AND PRACTICE

by

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U.S. DEPARTMENT OF HEALTH,
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Abstract Of A Learning Theory And Applications Practicum Presented To
Nova University In Partial Fulfillment Of The Requirements For The Degree
Of Doctor Of Education

KI-AIKIDO FOR HANDICAPPED STUDENTS
AT LEeward COMMUNITY COLLEGE
THEORY AND PRACTICE

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Handicapped students at Leeward Community College in Pearl City, Hawaii, had a problem obtaining credit for physical education. There were not enough courses offered which had been planned with the handicapped in mind, and physical education instructors were hesitant to mainstream the handicapped into regular classes because of fears of safety and liability. The Equal Educational Accessibility Laws based on the Rehabilitation Act of 1973 required that this problem be solved - either through exemption of the handicapped from physical education credit, mainstreaming, or creation of courses accessible to everyone but planned with the handicapped in mind. In the presentation of a non-credit KI-Aikido class accessible to the handicapped, Leeward College had an opportunity to partially solve this problem. This was a martial arts course taught by two instructors who had adapted their techniques and demonstrations to a handicapped population. They taught the theory of KI-Aikido as well as physical exercise and body control through mind power. The class was a non-credit course offering during the 1978-79 school year. It was well-attended by both handicapped and non-handicapped. Instructors and participants worked to advertise the potentialities of the class.

Based on this study, the Leeward College Community Advisory Committee for Handicapped Services recommended the crediting of this course to the college administration. It was recommended that the course be open to everyone but advertised as accessible to the handicapped. It was also recommended that registration advisors and counsellors be informed about the course, and, that the course be available for credit by the Spring semester, 1980.

TABLE OF CONTENTS

	page
INTRODUCTION	1
BACKGROUND AND SIGNIFICANCE	5
PROCEDURES	9
RESULTS	14
DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS	23
FOOTNOTES	27
BIBLIOGRAPHY	28
APPENDIX I	30
Consultation Report of Barbara Jean Fairbairn	31
Psychology Today Article on Janusian Thinking by Albert Rothenberg	36
Chart Comparing KI-Aikido, Gestalt Theorists, B.F.Skinner	42
Recommendation of Leeward College Community Advisory Committee on Services for the Handicapped	43
Komo Mai Invitation to Observe the KI-Aikido Class	44

INTRODUCTION

The Physical Education program at Leeward Community College (LCC) in Pearl City, Hawaii was having difficulty adjusting certain of its course offerings to a growing population of handicapped students. Not only did adjustments need to be made within existing courses but the physical education program needed to be expanded to include some courses specifically with the handicapped in mind. Such courses would be offered for credit and would satisfy physical education requirements for the handicapped.

LCC had the opportunity to experiment with such a class during the 1978-79 school year. The class was KI-Aikido accessible to the handicapped, offered for non-credit, one hour a week. The writer of this report was confined to a wheelchair and attended this class with handicapped and non-handicapped students for the eight months it was offered. It was offered again in the Fall semester, 1979. These classes were open to anyone whether handicapped or not but the two instructors made adjustments in their weekly presentations to accomodate any number and any type of handicap. In the eight months the first class was offered, a variety of handicaps were worked with: blindness, deafness, paraplegia, quadraplegia, amputation, cerebral palsy, mental retardation.

The purpose of this project was to record the success of this course offering of KI-Aikido at LCC for the college administration and specifically for the Division Chairperson of the Vocational-Educational Division. Given a description of the record of this class, it was hoped that the class would become a permanent course offering at LCC, a credit course where handicapped students would be able to acquire physical education credit.

The purpose of this practicum was to present to the administration of Leeward College the success story of this class. An additional objective was to use this study as a basis for a recommendation for the inclusion of this course into the Leeward College curriculum, providing physical education credit for the handicapped. Also, the study included an analysis of the learning theory behind KI-Aikido. Learning theory was always presented as a western phenomenon. This study wanted to show a greater universality of learning theory and the contributions of the eastern world to the problems and possibilities of learning.

The writer of this report was in a wheelchair and attended the KI-Aikido class. Interviews were conducted with the students and the KI-Aikido instructors. Conversations regarding the crediting of this class were held with the Dean of Educational Services and the Division Chairman of the Vocational Education Division. Two public demonstrations of the class were offered at the college. An analysis of East/West learning theory was carried out comparing Learning Theory by Ernest R. Hilgard and Gordon H. Bower, and, KI In Daily Life by Koichi Tohei. Specifically compared was KI-Aikido theory with Operant Conditioning and Insight or Perception learning.

The study revealed that there was a universality in learning theory - East and West. The East had intuitively discovered many aspects of learning which had been scientifically or experimentally uncovered in the West. The East, however, had resolved the mind/body split which was the main argument among western learning theorists. The study also recorded the efforts, techniques, and successes of the KI-Aikido instructors as they worked with handicapped students.

KI-Aikido was an oriental martial art. It originated in Japan and had become popular in Hawaii because of the islands large Japanese population. Its popularity and usefulness were also related to its theoretical/psychological base and to its emphasis on mind control over the body through the coordination of mind and body and self-defense through non-resistance or passive resistance. Usually, when one thought of an oriental martial art, one envisioned a lot of physical movement and activity and people noisily throwing one another around a mat-covered gymnasium. The practice of KI-Aikido was not as physically based as Judo or Karate or Kung-Fu. KI-Aikido was very theoretically and psychologically based and although a great deal of time was spent learning body control and self defense, the majority of time was spent acquiring the theory of KI:

Let us have a universal spirit that loves and protects all creation and helps all things grow and develop. To unify mind and body and become one with the universe is the ultimate purpose of my study. Four major principles to unify mind and body: Keep one-point, relax completely, keep weight underside, and extend KI. 1

The four basic physical exercises mentioned here worked only if one had resolved the mind/body split described by western philosophers and now recognized here in this eastern martial art. Mind and body must be coordinated-working together, for the body to be centered (keep one point), for the body to be able to relax completely, seek a deep point of concentration (keep weight underside), and feel more powerful (extend KI). A handicapped individual just mastering these four points could accept and deal with a life-encompassing handicap more easily. If one was handicapped, the body was always the problem - almost an enemy. KI theory reversed this image - a forgetting of the body allowed inner powers to rise and be used (power of the mind) and allowed a floating feeling where movement, made difficult when muscle force was used, became easier and, for some

handicapped, possible for the first time. Much more freedom and power of movement could be accomplished when one was completely relaxed. Relaxation was the key (KI) to body power through use of the mind and to self-defense through passive resistance. If the body was centered, relaxed, concentrated, it could not be moved because its weight had reached its lowest one point (underside) and power was flowing (KI was extended). Theoretically, this was a powerful psychology to use with a handicapped body whose greatest daily battle was powerlessness.

This study of KI-Aikido became the report submitted to the administration of LCC. It was accomplished through the carrying out of three tasks: continued attendance of and participation in the KI-Aikido class and interviews with the martial arts instructors, opening up of this class for public demonstration to the LCC faculty, and an analysis of the learning theory and teaching techniques of KI-Aikido. This report to the LCC administration regarding the success of the course was accompanied by a recommendation from the LCC Community Advisory Committee for Handicapped Services that, based on this study and the public demonstrations, the KI-Aikido class be added to the credited physical education course offerings of the campus and be allowed to stand as physical education credit for the handicapped.

BACKGROUND AND SIGNIFICANCE

The Equal Educational Accessibility (EEA) laws (Rehabilitation Act, 1973) limited LCC from offering a KI-Aikido class just for the handicapped. The EEA laws required that the handicapped be mainstreamed into regular classrooms. A KI-Aikido class where instructors adjusted their presentations and exercises for the handicapped had to be an open physical education class - available to everyone and accessible to the handicapped. LCC was the only local community college which had experimented with such a class. If it was now offered for credit and for physical education credit for the handicapped, LCC would have pioneered a course offering accessible to the handicapped, complied with the EEA laws, and become an example of how the most difficult accommodations could be made for the handicapped. LCC looked both imaginative and future-oriented. LCC already had one of the most accessible campuses in the state - physically and in the accommodation of its instructors. A KI-Aikido class accessible to the handicapped was the very best example of campus and course accessibility.

Physical education instructors at LCC who taught classes like swimming, golf, hiking, etc. worried about making accommodations for the safety of the handicapped. Those accommodations still had to be worked out, but a KI-Aikido class accessible to the handicapped broadened the course possibilities in physical education without worry about this safety accommodation. One physical education instructor at LCC became more confident about working with handicapped students after observing them in action in a KI-Aikido class. One school administrator also had the same experience. The handicapped students observed seemed much more confident and confidently involved in physical activity despite their handicaps. An additional purpose of this proposal was to recommend a public demonstration of this KI-Aikido class. All of LCC's instructors would benefit from observing how much the handicapped could physically do and how confidently they could do it.

Along with the obvious physical advantages for the handicapped, there was another intriguing aspect of KI-Aikido which specifically related to the Learning Theory Module. The theory behind KI-Aikido was very reminiscent of the dichotomy in western learning theory between the peripheralists (Thorndike, Stimulus-Response, Skinner) and the centralists (Cognitive and Gestalt theorists).² Western learning theorists argued over two primary issues: whether or not learning was the result of external environmental or internal individual influences, and, whether or not testing or experimentation could prove that learning was taking place.³ Western learning theorists have attempted to discover the keys to and steps involved in learning. The learning theory behind KI-Aikido seems to have evolved more intuitively perhaps aligning KI concepts more closely with the western centralist position. However, the growth of KI-Aikido definitely had a long history which had been influenced by the twentieth century but whose roots were Asian, eastern, and oriental. The tradition was one of internal concentration and meditation - going inside oneself to discover the strengths outside oneself.

Few people in this world know what their real strength is. Many see only the part of their power that floats like the visible segment of an iceberg and forget the vastly greater part sunk beneath the surface of the water. ...the basic principles and usages of ki, .. are utterly essential to the revealing of man's innate power, ki is the key to the safe. A grasp of the principles of ki makes it possible for you to call on the ki of the universal and to use the power you have always possessed. 4

KI was always self-defined depending on one's spiritual viewpoint. It was inner spirit, soul, God, mind-power, biofeedback, yoga, nature-power. Notice in these descriptions the interplay between internal and external and the use of western as well as eastern concepts (God, biofeedback). KI-Aikido had a much more universal approach to learning theory than the centralists or the peripheralists. Western learning theorists argued fervently on the either/or problem they themselves presented. Either learning was externally

or internally induced. Learning was the product of environmental stimuli or reinforcers, or, the product of the formation of cognitive structures.

Eastern tradition was more likely to take a both/and approach. The learning theory behind KI-Aikido seemed to settle the primary western controversy in learning theory: there was more than one way in which individuals learn.⁵

Two of the four basic principles of KI - relaxing completely and weight underside were physical, external ways to coordinate mind and body. Extending KI and keeping one point in concentration were mental, internal ways to coordinate mind and body.⁶ If one accomplished any one way, the other three usually fell into place. Both physical and mental, the internal and the external were ways in which KI might be utilized and the mind brought to the aid of the body. The internalization of and connection with one's KI was also tested with the use of external, physical tests of the body. For example, if one extended KI through one's arm like water rushing through a fire hose, one's arm would be unbendable and unliftable. If one kept weight underside and concentrated powerfully on a point two inches below the navel, one's body could neither be lifted nor moved. If one relaxed completely, any movement of the body was easier - from walking to wheeling a chair.⁷

The internal world recognized in the theoretical concepts of KI-Aikido was given external tests to prove its validity and power. Western cognitive and gestalt theorists have had a very difficult time devising experimentation to prove the existence and working of the individual's interior world. KI-Aikido instructors also displayed the universality of teaching technique related to their learning theories. A disciplined mental attitude and physical (classroom) environment was essential to the discovery and testing of KI. Special clothes were worn for the free movement and comfort of the body. Everyone received individual attention and was rewarded with praise and reinforced with success. B. F. Skinner would probably have approved.

Given these interesting theoretical relationships between east and west, peripheralists and centralists and KI-Aikido, a third purpose of this proposal was to pursue the universality of the learning theory in KI-Aikido more thoroughly. Some of the techniques utilized by the KI-Aikido instructors could be adapted to any regular classroom. A list of the most useful techniques used in an eastern context (an oriental martial art), related to western learning theory, were prepared and shared with the faculty of LCC through the circulation of copies of the final practicum report to the divisions. This served two purposes: further advertisement for the class itself, and, useful information for instructors who might be teaching handicapped students.

An old Oriental saying tells us, 'When our willpower is concentrated upon a stone, it can pass through it. When our willpower is focused and in harmony with the universe, it can command the wind, rain, and thunder.'

But from where does our willpower come? Those who understand and answer this question are those who accomplish important tasks.

When we coordinate the mind and body by stilling the waves of our mind to imperceptible, infinitely decreasing ripples, we can send forth our great willpower that moves the universe. 8

PROCEDURES

The practicum accomplished three goals: a recording of the success of the non-credit KI-Aikido classes; a school or public demonstration of handicapped students practicing KI-Aikido; an investigation of the universality of the learning theories underlying the techniques of KI-Aikido - the presence of western learning theory demonstrated in an oriental martial art. Two accompanying goals added to this list were a written recommendation to the LCC administration that the presently-offered non-credit KI-Aikido class be converted to credit and be useable as physical education credit for handicapped students. Also, a circulation of the final practicum on campus alerted interested instructors to workable western learning theory demonstrated in the tests and techniques of KI-Aikido.

In order to accomplish these goals, the two KI-Aikido instructors were interviewed as to their perception of the success of the non-credit KI-Aikido class. They were asked specifically to talk about those handicapped students in whom they had seen change and growth and in what ways those changes had demonstrated themselves. These two instructors were asked to give as many specific examples as possible of the students they worked with, kinds of handicaps, techniques used with them, and results or outcomes of work.

Conversations were also held with LCC Dean of Educational/Instructional services. This administrator was most influential in the determination of credit for this course, acquisition of physical education credit for handicapped students, and the arrangement and scheduling of a public demonstration. The Dean of Educational Services as well as the Vocational Education Division Chairperson were invited to attend and participate in a few of the classes and to discuss the credit issue with the KI-Aikido instructors and the writer of this report.

While these activities were progressing two specific sets of materials were compared to ascertain the learning theory behind KI-Aikido: a standard western source, Learning Theory by Hilgard and Bower, and, KI IN Daily Life by Tohei Sensi. Discoveries of comparisons and contrasts and techniques founded in learning theory that work with handicapped students were incorporated into the Results section of the final practicum report. Copies of the final report were circulated among the administration and to all the divisions at LCC.

An assumption of the theoretical base of this study was that by comparatively pursuing learning theories of both East and West, a synthesis of learning theory would be discovered. Such a synthesis might help in the rethinking of the present bias in the learning theory module: that psychology was primarily a western movement, therefore, so learning theory must also be primarily a western invention. It was assumed that instructors of the learning theory module would be interested in other (eastern) approaches to learning theory demonstrated by such techniques and proofs as those used in the oriental martial arts.

An assumption of the practical base of this study was that LCC would be interested in responding to the development of physical education courses accessible to the handicapped. It was also assumed that as more faculty learned of the success of this course, they would become more positive about working with handicapped students. It was finally assumed that a credit KI-Aikido class accessible to the handicapped would attract and hold many of the handicapped students at LCC.

Despite these great hopes, however, the study did have its limitations. The learning theory synthesis was limited by the fact that there were no schools or studies of learning theory in the East. The comparative analysis in this study was narrow in its findings because KI-Aikido was the only specific

eastern element worked with. The KI-Aikido instructors were the same two individuals throughout the life of the study, but the handicapped student population varied widely and often changed over completely. Much of this study had to be conducted in the summer when faculty numbers were down on campus, and it was difficult to interest the few fulltime faculty present in participating in the class. Many of the handicapped students would attend class for a week and then drop out for a variety of reasons - illness, transportation problems, inability to be able to stick with such a highly disciplined class. Finally, a limitation of literature, East and West, on learning theory, directed the writer of the study to general information on eastern philosophy.

Terms and Definitions:

Equal Educational Accessibility Laws, Rehabilitation Act of 1973 - Section 504 of this act mandates post-secondary educational institutions to mainstream (integrate) the handicapped into regular classrooms - or - the least restrictive environment.

KI-Aikido - a Japanese martial art based on the theory and practice that a universal power (ki) exists to be used by the mind to control the body.

Operant Conditioning - the learning theory of B.F. Skinner emphasizing the shaping of behavior through reinforcement.

Perception, Insight Learning - learning through an organization of cognitive structures.

Mind/Body Split - propounded in the West by Rene' Descartes, French philosopher, who reduced the body to a machine and described the mind as comprehending the world but not part of it.

LCC Community Advisory Committee for Handicapped Services - appointed by LCC provost Philip Ige in January, 1979, to advise and recommend on handicapped programs, the physical plant, etc., chaired by Handicapped Officer.

Peripheralists - body proponents in western learning theory, external environment is the key to learning.

Edward L. Thorndike - one of the first stimulus-response type learning theorists, advocated Connectionism - learning follows reward.

Stimulus Response - learning not only responds to reward but is transferred because of repetition of stimuli.

B. F. Skinner - Operant Conditioning theorist, advocate of use of technology to shape behavior.¹⁹

Centralists - mind proponents in western learning theory, internal environment (capacity) is the key to learning.

Cognitive - known by the mind, recognizable by the mind, understood by the mind.

Gestalt - a German school of learning theory which emphasized the wholeness or roundness of learning experiences.

Sigmund Freud - founder of psychodynamics wherein one often intuited problems from recall of past experiences.

Komo Mai - LCC's handicapped service center.

Janusian Thinking - the correlation of contradiction.

Extend KI - flow of the power of the universe from the mind through the body.

Relax completely - a forgetting of the body.

Keep Weight Underside - the ability to become immovable, dead weight.

Keep One Point - the unification of mind and body.

Taoists - followers of Chinese philosopher, Lao Tzu, who preached passive resistance and the complementary flow of all life relationships.

RESULTS

Through observation of and participation in a non-credit KI-Aikido class accessible to the handicapped, and through study of the learning theory and teaching techniques of the instructors, it was discovered that there was a universality of learning theory, East and West. KI-Aikido was used as an example of eastern learning theory and teaching technique based on that theory. In KI-Aikido, there was the recognition of the mind/body split which occupied many western philosophers and which was the basis of the dichotomy in western learning theory.

Learning theorists are not yet in agreement on one of three possibilities: (1) that all learning is of one kind, basically like trial and error, from which insightful learning can be derived; (2) that all learning is basically of one kind, like insightful learning, with trial and error a derivative form; or (3) that more than one kind of learning occurs, of which trial and error and insight are two illustrative examples. 9

In the west, the trial and error theorists were also the peripheralists or the stimulus-response theorists who believed that learning occurred peripherally to the learner - almost despite the learner. This western school of learning theorists concentrated on the external phenomena of learning through trial and error teaching techniques utilizing various stimuli, repeated responses, and rewarding reinforcements. The body, in a sense, and its involvements in specific environments controlled or determined what and how the mind learned. On the other hand in the west, were the insight theorists or the centralists who believed that perception emanated from the interior world of the individual, the mind, to affect behavior - even trial and error behavior. Stimulus-response or body theorists were legion in the west, but two of the most noted who marked the past and present of this movement were Edward L. Thorndike and B.F. Skinner. Gestalt theorists and Sigmund Freud were the best known advocates of insight learning.

Theoretically, KI-Aikido was dedicated to explaining that the individual was indeed caught in a mind/body struggle. This discovery was both observed and intuited (seen and felt) in the east because of the eastern traditions of meditation and soul-concentration. The easterner had traditionally and habitually focused quiet energies on discovering the powers of the body with and without the concentration of the mind. Some examples of this mind and body discovery and concentration were Yoga, Zen, and KI-Aikido. Each of these disciplines required control over the body and discovery of its potentialities through concentration of the mind.

Also traditional in the east was the developed inability to think or operate in contradictory terms. To an easterner, the world was not composed of opposing forces but, instead, of complementary relationships whose outward physical contradiction was observed with the belief that this opposition was illusory. Beneath and behind this illusion, there was a wholeness to life, a roundness and complementarity of all relationships and supposed dualities: Man/woman, dark/light, death/life, body/mind. The complimentary nature of contradictions was the basis of Hinduism and Buddhism in India and Taoism and Confucianism in China.

Eastern philosophies and religions have had the uncanny ability to absorb other beliefs and practices from seemingly opposing philosophies. The west looked at Hinduism through historical time and saw a confusion of gods. The Hindu noted, however, that there were many paths which led to the ultimate reality. China was best known for its ability to assimilate - foreigners as well as seemingly foreign ideologies. What the foreigner failed to see in operation in China was the continuing belief in and practice of the Yin and the Yang,  the complementarity of contradictions. Oppositions were but illusions to be blended in the actions and practice of life relationships.

Practically, then, KI-Aikido was dedicated to demonstrating that the mind/body split was illusory and that, in reality, a concentrated mind could control the body, and a disciplined body could aid the energization of the mind. In KI-Aikido there was more than one way to learn. There was the mind way, and there was the body way. KI-Aikido also had an opinion about changing and controlling one's behavior. It was best and most logical that the mind controlled the body.

The famous inventor of electric devices, Thomas A. Edison, claimed that the universal was made of electricity and that it evolved from the contrast of plus and minus factors. Sunlight and birth are plus, and shade and destruction are minus. Pouring forth ki is a plus process, drawing it in is minus.

Our ki is a part of that universal, and our bodies are the vessels used to protect our ki. The mind is that thing, given by the universal, with which we must protect and bring up the fleshly vessel and with which we must prompt and control the exchange of our own ki with that of the universal. Perhaps we could make a comparison between the processes involved in the generation of electricity and those in the flow of ki. In the generator, the basic essence of electricity becomes electricity and flows out to activate countless types of machines. The universal is filled with ki, which our brains, something like electrical generators, use to give birth to mind, which in turn becomes our own ki, the ki that moves our bodies. 10

In this opinion and the emphasis in KI-Aikido that the mind should control the body, KI-Aikido theory and the insight theory of the centralists came together. A holistic perception of mind-body was what was important. Demonstrations that the mind could control the body were also important. In its ability to effectively create such demonstrations, KI-Aikido had something to teach the western centralists. The most difficult problem of the centralist learning theorists was their inability to create several physical tests of the perception hypothesis. KI-Aikido had mastered several body tests to demonstrate the control of the body by the mind and the power of the body when mind and body worked together. This was the basis of KI-Aikido instruction: the unification of mind and body.

The KI-Aikido class always began in the same way - the instructors respectfully bowed to their students and the students bowed to the instructors. Many of the handicapped students could not perform this movement but participated in the quiet moment of mutual respect and so indicated with some body movement - a nod of the head, lowered eyelids, a lifted hand. The class was conducted in a large, mat-lined room with the students in a line across the mats and enough space between them so that each could be worked with individually and those who needed such assistance could be lifted from or lowered to the mats. Physical exercises were handled individually by the two instructors. If one could not walk, the concentration was on the arms and back. If one could not see, the concentration was on posture. If one could move only the head, the concentration was on the neck. Two mentally retarded boys were encouraged to work on their quietness, attention, and concentration. A midget (little person) was amazed when she discovered she could so center her body that no one could lift her from the floor.

The instructors always demonstrated theory with technique and an admonition that a handicap was a very positive factor in the lives of the students who were present that day. Handicapped individuals had an edge on concentration and will power. However, they were encouraged to reverse their thinking about their bodies. They were to view their bodies positively, as receptacles of powers which emanated from the mind. Such bodies were capable of performing many more tasks than were usually imagined.

There were always four theories aimed at unifying mind and body which were demonstrated with each individual participant in a multitude of ways. First, the mind controlled the body through an extension or use of the KI of the universe. To demonstrate that one's mind could control one's body a simple exercise was tried first. A circle was formed with the thumb and index finger. Extend KI, and the fingers could not be pried apart. Let the right

arm float up into an extended position. Relax and do not consciously resist, but extend KI. Do not tense your muscles because mind would control the body. The arm could not be bent at the elbow. The success of the techniques or body tests was not always immediate, but those two first, simple tests did, apparently, eventually result in the realization that a quiet, inner power could be called upon to perform physical commands - without stress or strain. The self-confidence produced by these two acts was obvious in each individual student. The two techniques could be adapted to whatever part of a paralyzed body functioned - eyelids, the jaw, or the toes.

Secondly, students were taught to concentrate on a point in their abdomen two inches below their navel - to literally unify, bring together, collapse mind and body into that one point. This technique worked especially well for the students in wheelchairs. They discovered through practiced, relaxed concentration on this one point that their shoulders and knees were steadier and more centered. They learned the technique of body-centering through sitting in living calmness. Whole bodies became quite strong, unmovable and unliftable. Spastic tremors were quieted and sometimes eased. Palsied movements were smoothed out.

Third, the instructors demonstrated that mind power over body functions could be maintained but only with a great deal of practice. A concerted effort had to be made to develop one's attention to living in a greater state of relaxation. Two simple exercises demonstrated the reviving of a state of relaxation: shaking the arms vigorously yet loosely at the sides of the body, and, an exercise where the fingers, hand, and wrist were stretched rhythmically down to the body - at least five times for each hand. These exercises worked amazingly well to immediately ease tension of the shoulder and neck muscles where muscle tightness usually begins. For those with paralyzed arms and hands, the circling of the head and stretching of the feet seemed to have

the same effect. For these students to see that they, alone, could perform any of these actions demonstrated, also acted to bolster a greater self-confidence about their bodies - a self confidence which they were encouraged to carry beyond the confines of the classroom.

Finally, through a demonstration urging the students to concentrate their weight on the underside or lower parts of the body, the instructors showed how heavy even paralyzed arms and legs became, wheelchairs could neither be moved nor lifted, precarious body balance could be improved. The revelations of what could be done with the body through mind concentration escalated to the end of the class period. One has to imagine the atmosphere of a class where everyone was participating in every activity - to the best of their ability and given whatever physical movement was available to them. After so much physical activity, there was literally an air of concentration yet relaxation in the room. Many of the students said they were more physically comfortable than they had ever been.

Every class was ended in the same way - with a participatory demonstration of meditation and breathing exercises. Everyone could participate fully in this activity and it only added to the quiet, relaxed atmosphere in the room. Emphases in these moments were always repeated: let the body float, forget the body because it works at the command of the mind, keep your thoughts concentrated - train the mind, create and operate within an atmosphere of non-dissension - your mind can help move you through any set of obstacles, persevere, live a balanced and unified life of calm and action.

There were two public demonstrations of this KI-Aikido class. One class period received and demonstrated for two mainland visitors who were visiting LCC in an advisory capacity to make recommendations about handicapped services. The Dean of Educational services also attended this demonstration. One of the mainland visitors was also handicapped. She wrote a consultation report of

her visit to and impressions of handicapped services at LCC. This report is incorporated in the Appendix - see page 2 for her comment on the KI-Aikido class.

During the latter part of the summer, 1979, an orientation program for handicapped students was conducted by Komo Mai - the LCC handicapped service center. KI-Aikido was incorporated into this orientation program, and the class was open to the public for viewing the operation of the class and the demonstrations of the instructors. A public invitation was sent to all LCC faculty to visit sometime during the summer and see the class in action. A copy of that invitation is also in the Appendix.

Even though it appeared there was a similarity between centralist western learning theorists and the theorists of KI-Aikido, the demonstration aspect of the class also linked KI-Aikido to the western peripheralists. In Operant Conditioning, for example, B.F. Skinner determined that successful or self-rewarding responses operated as conditioners to shape specific behaviors. The KI-Aikido instructors were not aware of stimulus-response experiments, B.F. Skinner, or Operant Conditioning. They intuited, they said, that a practiced (shaped) behavior would be repeated by a student if the instructors were encouraging as well as if the total classroom environment was encouraging. They continually praised the students for performing successfully or even getting close to performing successfully. Failures were handled in parables or story telling about the priest or devotee who had spent years acquiring the proper attention and concentration of KI-Aikido.

The instructors got everybody to participate but made no one feel embarrassed or self conscious. The instructors had only a positive attitude about the class and its participants. No changeover of clientele or variety of handicaps discouraged them. Their attitudes were quickly picked up by the class. The instructors were particularly encouraged, they said, by two women

participants in wheelchairs who regularly attended the class and one blind young man who was later elected student body vice-president. The instructors believed that the women showed improvement in attitude and concentration, and that the blind student's posture improved as he matured through the KI-Aikido exercises. Most of the students attending the classes commented on feeling more relaxed, being able to handle normal physical pressures more confidently.

There were aspects of western learning theory present in the theories and techniques of KI-Aikido. Since the East was not aware of learning learning in the West,¹¹ it was assumed that this demonstrated something of the universal aspect of KI-Aikido. However, just as the East had been able to pull together the mind/body split, it was also assumed that KI-Aikido theorists and practitioners had, perhaps intuitively again, discovered the key to "janusian thinking." In "Psychology Today," June, 1979, Albert Rothenberg, from the University of Connecticut Health Center, wrote a summary of a study he had been conducting on the creative process and janusian thinking. (A copy of this article is also appended to this report.) Rothenberg's theory is that creativity (learning) occurs when one perceived a relationship between opposites. Out of opposition came discovery. This relating of contradictions was more than intuition for Rothenberg, though. It was a conscious and logical process which may have involved bodily and environmental activities.

I describe this cognitive process as 'janusian thinking,' after Janus, the Roman god of doorways and beginnings, whose faces look in different directions at the same time. Janusian thinking lies at the heart of the most striking creative breakthroughs. Contrary to the romantic notion that creativity grows largely out of inspiration, the 'primary process' thinking of dreams, or some unconscious source, I have found janusian thinking - a major element of the creative process - to be a fully conscious, intentional, rational process.

In janusian thinking, two or more opposites or antitheses are conceived simultaneously, either as existing side by side, or as equally operative, valid, or true. In an apparent defiance of logic or of physical possibility, the creative person

consciously formulates the simultaneous operation of antithetical elements and develops these into integrated entities and creations. It is a leap that transcends ordinary logic. What emerges is no mere combination or blending of elements: the conception does not only contain different entities, it contains opposing and antagonistic elements, which are understood as coexistent.

If Rothenberg's theory was correct, then the East generally and KI-Aikido specifically had tapped not only the universality of learning theory but had also resolved the conflict among western learning theorists. It seemed there was more than one way to learn. By concentrating on the unification of mind and body and the physical rewards gained by striking such a unity, KI-Aikido seemed to stand between the centralists and peripheralists in an attempt to create a complement between their contradictions. It was assumed that learning did occur through insight, and, through trial and error. The two sides came together in the alteration of behavior-learning.

DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS

The East/West synthesis of theory attempted in this study was but one example of a growing interest that the West was developing about the East. There have been several attempts to create similar kinds of syntheses. The western philosopher Alan Watts wrote extensively of East/West comparisons and documented his discovery of the East as a westerner in his autobiography, In My Own Way. Perhaps one of the best examples of this pulling together of two parts of the world which seemed so different from each other, though, was a recent book entitled The Tao of Physics. Western physicists were re-discovering the mysterious and inexplicable aspects of the universe at the same time that they were discovering that Chinese Taoists had intuited about our present knowledge of this inexplicable universe centuries before. Western scientists, especially, did not like to deal with contradiction. Science supposedly established fact. But, when physics was taken to a final degree of study, contradictions remained which could only be solved by performing a Taoist activity - holding oppositions in the mind as wholes whose disparate parts, when seen as coexistent, solved the problem and resolved the conflict. In his theory of "janusian thinking," Albert Rothenberg, in essence, stated that physicist Albert Einstein practiced Taoist thinking when he perceived that a body could be both falling and in a state of rest at the same time - the complementarity of contradictions.¹³

There were other studies where an East/West synthesis was presently in progress. Dr. Karl Pribram had developed a theory of learning which he described as "Holographic Memory,"¹⁴ and about which he stated, "As a way of looking at consciousness, holographic theory is close to mystical and Eastern philosophy."¹⁵ There were also studies being pursued on brain structure where the left and right hemispheres of the brain were compared to western

scientific and eastern mystical thought processes. It seemed obvious from the discoveries of this practicum - resolution of the mind/body split in KI-Aikido with workable physical demonstrations of mind control - and, from the interest of western scientists to utilize eastern philosophy when facts failed, that the logical West was beginning to recognize it had a lot to learn from the mystical East. This study of KI-Aikido also demonstrated that the East had a very practical side as well, and was interested in body practices which could contribute to a fuller life.

This study most specifically implied that the KI-Aikido instructors at LCC had been successful in the work they performed with their handicapped students. They not only taught learning theories which could be physically demonstrated, but they, also, in adjusting their techniques to a handicapped clientele, had discovered teaching methods which could be transferred to any classroom. For example, any instructor, if willing, could begin any and every class with a few minutes of quiet relaxation, where the entire class participated in the relaxation exercises described earlier. Instead, most teachers wade into the midst of noisy talkers and lecture for ten minutes at top speed and in a loud voice. A daily relaxation and beginning concentration routine might improve the class atmosphere, attitude, and, even, class results. Especially before an exam, relaxation exercises could be done by the teacher and the whole class. One of the reasons for the success of the KI-Aikido class was the participation of the instructors in the same activities as the students. Most teachers teach, and the students learn. A teacher who involved herself/himself in some of the same activities as the class might also see better class results.

The KI-Aikido students could see the relationship between what was going on in the class with learning that could benefit their daily lives. This was still a complaint of education - its relevancy to the lives of the

learner. This study, secondly, implied that by participating in relaxation or concentration exercises with one's students, a teacher was personally demonstrating the importance of acquiring class material or accomplishing class assignments.

Finally, any instructor could teach their students breathing exercises. Fresh oxygen to the brain would aid in study and test situations and, especially, on those class days when that extra bit of concentration was needed. The results of the study did not imply that LCC faculty turn their classes in KI-Aikido sessions, but rather use the lessons of KI-Aikido in those instances where relaxation and concentration techniques or breathing exercises would be helpful. The study implied that anyone would probably benefit from KI-Aikido. Teachers are an insecure lot who could also benefit from a shot of self-confidence and from the developed ability to quiet their jangled nerves and ease their tense muscles. Teaching is also not easy; internal and external body aids could be helpful to teachers.

There seemed to be no doubt that the KI-Aikido class had been an asset for LCC. Teachers and administrators who participated in the class praised its efforts. Kono Mai incorporated the class into its orientation program, and it was the summer students' favorite class. The LCC Community Advisory Committee for Handicapped Services, the KI-Aikido instructors, and the writer of this report recommended to the Dean of Educational Services and the Vocational Education Chairman that the course be added to the LCC physical education curriculum as a credit course. It was recommended that the course be advertised college-wide as accessible to the handicapped but open to everyone in order to conform with EEA laws. Counsellors should be informed of the presence and thrust of the course when they advise handicapped students. Psychology instructors in the Social Science Division who teach

Human Development courses could also benefit from knowledge of this course. Finally, it was recommended that the target date for the offering of this credit course would be the Spring semester, 1979.

FOOTNOTES

¹Koichi Tohei, KI Sayings (Tokyo, Japan: KI NO KENKYUKAI H.Q., 1978), p. 1.

²Ernest R. Hilgard and Gordon, H. Bower, Theories of Learning (New York: Appleton-Century-Crofts, Educational Division, Meredith Corporation, 1966), pp. 8 and 9.

³Ibid., pp. 1-333.

⁴Koichi Tohei, KI In Daily Life (Tokyo, Japan: KI NO KENKYUKAI H.Q., 1978), Preface.

⁵Hilgard and Bower, Op. Cit., p. 12.

⁶Oahu KI Newsletter, The Seventh Annual KI Seminar (Honolulu: The Oahu KI-Aikido Instructors Council, Vol. 1, No. 8, Spring-Summer, 1979), pp. 1-24.

⁷Tohei, Op. Cit., KI In Daily Life, pp. 49-60.

⁸Tohei, Op. Cit., KI Sayings, p. 19.

⁹Hilgard and Bower, Op. Cit., p. 260.

¹⁰Tohei, Op. Cit., KI In Daily Life, p. 22.

¹¹Interviews with KI-Aikido Instructors Gordon Sato and Sensei Tabata, Summer, 1979.

¹²Albert Rothenberg, "Creative Contradictions," Psychology Today, June, 1979, pp. 55-62.

¹³Ibid., p. 55.

¹⁴Karl Pribram, "Holographic Memory," Psychology Today, February, 1979, pp. 71-84.

¹⁵Ibid., p. 84.

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APPENDIX I.

LEeward COMMUNITY COLLEGE

Consultation Report

Date: May 24, 1979

Submitted by: Barbara Jean Fairbairn
Consultant, Technical
Assistance Corps

Coordinator, SUNY Binghamton
Office of Programs for
Students with Disabilities

FOCUS: Support Services for Handicapped Students - Existing
 System and Plans for the Future

Co-Consultant: Ronald Speier

Individuals Interviewed:

Office of Staff and Institutional Development - Program
Development Specialist - John Fry

Staff Advocate for the Handicapped, Office for the Handicapped -
Kirk MacGugin

Komo Mai Director - Ed Lau

Komo Mai Peer Counselors - Lester, Judy, Gwen, Albert

Komo Mai Coordinator of Information Service for Law and the
Handicapped - Marie

Media Center, Media Development Specialist - Mike Pecsok

Food Service Program Counselor - Kats Tamanaha

Reading Lab - Mimi Nakano

Psychometrist - Jeannie Pezzoli

Overview

Leeward Community College has developed a wide variety of services and programs to meet the needs of students with handicapping conditions. The challenges presented by an open admissions policy seem, in many areas to have been well met. I was particularly impressed with the creative integration of slow learning students and students of average learning ability in the Food Services Programs and with the Ki course for handicapped students.

The student and professional staff responsible for service delivery and program development for handicapped students seem well skilled in their areas of expertise. The overall effectiveness of support services to students with handicapping conditions is somewhat hampered, however, by some communication problems that seem to exist between individuals within the service delivery system.

Specific Service Areas - Assets and Concerns

Office of Staff and Institutional Development

The staff seems to be involved in a great deal of creative program development for handicapped students - eg., staff and community awareness, workshops, conferences, Ki class; plans for a more coordinated service delivery system.

A concern of some individuals interviewed is a lack of continuity of programs and project plans, once they have been developed.

Komo Mai

The staff coordinator and student counselors and tutors seem to be extremely competent and committed to the provision of effective support services to students with handicapping conditions. Services include counseling, tutoring, and availability of some specialized equipment. The Information Service for Law and the Handicapped is an important resource for handicapped students in their efforts to become aware of and advocate for their legal rights.

Komo Mai continued

While Komo Mai provides many effective services to students with handicaps, there seems to be some difficulty regarding service coordination with other offices. This apparently results, sometimes, in duplication of services to students with handicaps. (A personal bias of mine is that students with and without handicaps should be able to receive appropriate services from the same offices, in integrated environments. I truly believe that students with and without handicaps are much more similar than different and that college staff not specifically trained in serving the handicapped can learn to deliver as effective college-related services to students with handicaps as they currently deliver to students without handicaps).

Reading Lab/Learning Center

Considerable program development has been accomplished with very little staff and no budget. Mimi Nakano has developed a Tutor Training Manual and Module and the center houses tape recorders and study rooms.

Too few faculty or staff volunteer time in the center. There is not enough sharing of resources between Komo Mai and the Learning Center.

Psychometry

Psychologist, Jeanne Pezzoli, is responsible for all psychometric testing at Leeward Community College. Development of a more formal communications system between offices serving handicapped students would reduce the possibility of over-testing students and would increase efficient use of test results.

Recommendations

The development and utilization of a procedure to evaluate and institutionalize new programs and projects would provide greater continuity to effective programs and services.

There is a real need for more effective coordination of services.

Coordination of support services for students with handicapping conditions can be accomplished in a variety of ways.

- 1) A coordinator can be brought in from the outside.
- 2) A current staff member can be appointed to coordinate services.
- 3) A small committee, composed of directors of individual offices, can be established to coordinate services.

In order for any of these alternatives to be effective, the staff of the Office of Staff and Institutional Development, Komo Mai, the Learning Center, the Office for the Handicapped, and other concerned personnel such as Jeanne Pezzoli, and Kats Tamanaha must meet together to share concerns, air differences, and come to some meaningful understanding of each one's responsibilities and of the direction in which they would like to move concerning coordination of services to handicapped students. Such a mutual understanding and team approach can only come about through a series of honest and caring discussions, facilitated by a qualified group leader who is seen by all as having no vested interest in the views of one office or another.

Leeward Community College has developed many support services for students with handicapping conditions. Effective as these services are already, their helpfulness could be further enhanced by greater communication between offices. A liaison between offices may be helpful in setting up meetings and developing communication channels, but if used as a go-between will only hamper direct communication and a team approach. Meeting as a group, and ultimately as a team, the staff members of the various offices can pool their creativity in developing a coordinated system of service delivery.

I am truly impressed by the many creative individuals and valuable resources present at Leeward Community College.

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CREATIVE CONTRADICTIONS

By Albert Rothenberg

FROM PSYCHOLOGY TODAY, JUNE 1979, p. 55+

GENERAL COMPARISON **

B.F.SKINNER
OPERANT CONDITIONING

INSIGHT
GESTALT

KI-AIKIDO

Mind/Body Emphasis

Body Emphasis - learning is peripheral, is product of interaction with environment.

Mind Emphasis - learning is central, is product of psychological and physiological organization of cognitive structures.

Mind controls the body and body energizes the mind. Learning is both central and peripheral.

How One Learns

Through a time and series of successful environmental reinforcers.

Through organization of perception and understanding of that organization or its result.

Through physical demonstrations of mind control and body response, Within a rewarding environment.

How One Transfers (Uses) Learning

Intermittent Repetition in the Environment.

Through the changes that go on within repetition.

Through personal demonstration in life experiences - repeatedly practiced.

Best Teaching Techniques

A controlled and rewarding environment.

Making relationships of perceptions and insights. Stimulating environment.

Demonstration of theory through physical techniques, participatory environment.

** Inspired by Hilgard and Bower and charts received in Learning Theory Module.

UNIVERSITY OF HAWAII

LEEWARD COMMUNITY COLLEGE

Project Komo Mai

MEMORANDUM

August 27, 1979

TO: John Morton, Dean of Educational Instructional Services
Ed DeSilva, Chairman, Vocational-Educational Division

FROM: LCC Community Advisory Committee on Services for the Handicapped

RE: Creditation of KI-Aikido for Handicapped Students.

We wish to remind you of a Nova Practicum recently forwarded to you: KI-Aikido For Handicapped Students At LCC: Theory And Practice. We call this study to your attention and exercise our responsibility to advise on handicapped services at LCC to recommend the following for your consideration:

- (1) that the KI-Aikido class for the handicapped presently being offered for non-credit become part of the physical education curriculum at LCC offering optional physical education credit for the handicapped;
- (2) that the course be advertised as a legal mainstreamed course - open to everyone and accessible to the handicapped;
- (3) that the instructors presently teaching the course be remunerated for their efforts;
- (4) that counsellors be informed of the potentialities of the course for future advising;
- (5) that psychology instructors teaching Human Development classes be informed of the course;
- (6) that the course be available for credit by the Spring semester, 1980.

We would be glad to send committee representatives to talk with you about these recommendations. Please inform us of your wishes.

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